

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

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We had a pleasant call this week from pastor Wayne Sutton of Braxton.

Prof. Anderson, of Clinton, paid us a visit this week.

We are under obligations to Orthodox Corner for his effort to "turn on the light."

Evangelist George Robert Cairns is in a meeting this week with Pastor Butler, of Natchez.

Any one contemplating a course in book-keeping will find it of interest to correspond with THE BAPTIST, Jackson, Miss.

We were glad to shake hands with Bro. J. A. Whitfield, of Westville, while in our city, on a visit to his son, Superintendent Whitfield.

Rev. E. S. P'Pool, whose postoffice has been Learned, goes to Flora, where his correspondents will for the present address him.

Any pastor needing help in meetings might do well to address Rev. Tully F. McRea, Natchez. He has spent several years in the Rochester Seminary, New York, and will do good work.

Dr. T. S. Potts, pastor Central Baptist Church, Memphis, was a welcome caller at the office of THE BAPTIST, last Monday. He speaks hopefull of his work. He has a great opportunity, and is using it.

The Delineator, for July, is on our table, full of the best in its line. The three color printing in the article on the Pan-American Exposition is simply superb. The July edition numbers 625,000.

Bro. Joseph Jacobs of Mississippi, who has just finished his course at the Seminary, has located at Henderson, Ky., where his correspondents will address him.

We acknowledge an invitation from the faculty and students of the Mississippi Agricultural and Mechanical College to be present at the Twenty-first Annual Commencement, June 16th to June 19th, 1901.

We recently spent a few minutes in Yazoo City in viewing the new Baptist church in course of erection. It will be a beautiful and convenient building. The brethren there under the wise leadership of pastor W. J. Derrick are doing some heroic work for the Lord.

The whole cost of the plant of the Second Baptist church, Jackson, including house, furnishings, lot, pastor's home, with fences, wood house, etc., is \$4,210.

Dr. T. S. Potts, pastor Central Baptist church, Memphis, preached the commencement sermon before the Bellhaven College last Sunday morning. Of course it was a good sermon; he does not preach any other kind.

Dr. John L. Johnson, president Hillman College, preaches the sermon before the Gillsburg Collegiate Institute this year. Few schools have done more for their part of the world than the school at Gillsburg has done.

A letter punctually dispatched at the right season is a graceful attention; postponed it may be dry as a remainder biscuit, and awkward as a redundant guest.—June Ladies Home Journal.

If girls had less of a smattering of high-sounding knowledge, and were better grounded in the practical lessons of living, it would be infinitely better for their future happiness.—June Ladies Home Journal.

If you are going to the B. Y. P. U. Convention in Chicago, July 25-8; send your name to W. P. Price, of Jackson, transportation leader for Mississippi, who will take great pleasure in communicating with you about the trip, and entertainment while in the city.

Avoid eccentricities in note paper. Plain white unruled paper, of medium size, or delicate gray or very pale blue paper, may be used by a lady, but anything startling or bizarre violates good form.—June Ladies Home Journal.

It is a safe assertion to make that not one-third of the girls and women who wear aigrettes have the faintest conception of what they really are and at what cost they are secured—a cost which appeals with peculiar force and significance to every woman with the first instinct of maternity within her.—June Ladies Home Journal.

Shrubs growing in a poor soil seldom produce bright high-colored flowers. Generally the application of manure in liberal quantities will improve their color. Iron filings and scales collected about a blacksmith's anvil have a tendency to intensify the color of many plants, if dug into the soil about their roots.—June Ladies Home Journal.

I once asked my dainty, plainly dressed maid, why working girls wore such unfit clothes on the street. "Well, you see, ma'am," she said, half in pity, half in defense, "the poor things have no other place to wear them." Do you suppose that that is why so many of their mistresses habitually do the same thing?—Helen Watterson Moody, in The Ladies Home Journal for June.

Is the race to become extinct while our women hunt for work higher than that which God gave them? It is infinitely lower work. What woman's club or woman's column can match the home which the wife and mother makes beautiful and sacred for her husband and sons? What are a thousand chrysses to a live child with its fair dimpled body and living soul?—June Ladies Home Journal.

In company with Rev. R. B. Maum, we ran up to Eden, on Yazoo Valley road, and drove out five miles to Rocky Springs, for the purpose ordaining Bro. C. M. Chapman to the gospel ministry. The examination as to his qualifications for this high calling was eminently satisfactory. After the examination, the editor of THE BAPTIST preached to a very large and attentive audience. Then Bro. Maum offered the ordination prayer and delivered a charge to the young preacher, in well chosen words. The congregation was then dismissed for dinner, after which, Bro. Maum spoke to the great congregation, from the first chapter of Daniel, choosing Daniel as his subject. This is a noble people to whom Bro. Chapman ministers, and whose children he teaches during the week. Bro. Chapman is a son of our beloved Rev. W. P. Chapman, of Virgil, and is a young man of fine promise.

We acknowledge very kind invitations to be present at the fifth Sunday meetings of the Delta Workers' Conference and of the Yazoo Association. We cannot yet say where we will be; but we are sure we would enjoy to the fullest extent either place. May these and others which will be held at that time, be great meetings.

These gatherings should be utilized for all they are worth. They furnish fine opportunities. We have observed that they are not as well attended as they should be, and we are compelled to say that the preachers are falling short of what they ought to do in their relations to these meetings. Let every preacher begin now to plan to attend their respective meetings of this kind. If the people were sure there would be a large attendance of preachers, this would stimulate their attendance.

Saved Now and Saved Forever.

JOHN 5:24: "Verily, verily I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death unto life."

This verse gives much to think about. 1st. The religion an individual matter. "He that heareth." We can't hear for some one else. 2d. What we are to hear: not Sam Jones, John Wesley, Alexander Campbell or any other man whose teaching is contrary to revelation, but Jesus said, "Hear my word." 3d. The importance of mission work: Hearing must precede believing. Rom. 10:14. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? But the main lesson is the salvation as offered here by the Son of God.

We notice the past vision, saved *now*—present salvation. This is in direct opposition to works for salvation. If salvation was obtainable by works, then we could see how salvation was to be obtained at death instead of the present. Many are deluded with the thought of being saved when they are judged, depending on their morality and connection with some religious organization for salvation, and have not heard the word of Jesus, which says, "Come to seek and to save that which was lost."

Salvation is a gift of God, Eph. 2:8, and is offered to us *now*, not when we die.

To-day is the day of salvation. 2d Cor. 6:2.

In order to live a Christian life we must be a Christian. Old things must pass away and all things become new. 2d Cor. 5:17. How is this to be brought about by a simple reformation? Let Peter answer: "Being born again, not of a corruptible seed, but of an incorruptible, by the word of God, which liveth and abideth forever, 'except a man be born again he can't see,' much less enter the Kingdom of God."

There is one line clearly drawn between the saved and unsaved; that line is faith in the Lord and Savior Jesus Christ.

God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

He that believeth in Him is not condemned, but he that believeth not is condemned already. So here we have the condemned and the justified standing side by side; the only thing said for the saved is he believed on the Son of God, the unsaved believed not. As to when we pass over this line, let Paul answer, Eph. 1:13: "In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom after that ye believed ye were sealed with that Holy spirit of promise."

There is nothing more evident than the justification of the believer here in this life, and the condemnation of the unbeliever.

John 3:36: "He that believeth on the Son hath everlasting life; he that believeth not, shall not see life, but the wrath of God abideth in him."

We give the Scriptures as proof, while many others may be cited. We leave this

division to speak of the second, the final perseverance of the saints, or, as we put it, saved forever.

This doctrine ought to be presented often and very strongly, since it is the fruit of the first proposition or the result of salvation by grace. Show me the man that believes in apostasy, and I will show you a man that believes in salvation by works.

Notice the language of the text, "He that heareth and believeth my word hath everlasting life, and shall not come into condemnation, but is passed from death unto life." The transition has already taken place, and furthermore, Jesus says: "He shall not come unto condemnation." Notice this individual is not to come into condemnation any more.

"There is therefore *now* no condemnation to them which are in Christ Jesus." Rom. 8:7. None but the truly regenerated are in Christ. "Therefore, if any man be in Christ, he is a new creation." II Cor. 5:17. Ye are dead, and your life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall ye also appear with him in glory.

There can be no doubt then as to our right to call upon God as our Father. If we are his, will he cast us off?

Let Ps. 94:14 answer. "For the Lord will not cast off his people, neither will he forsake his inheritance." We are now his by regeneration and adoption.

Eph. 2:10: "For we are his workmanship, created in Christ Jesus unto good works." Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he hath saved us by the washing of regeneration."

Not only regenerated, but adopted in the family of God.

But when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Sons. Gal. 4:4, 5.

Our relation has now been changed, from servant to son. Heirs of God and joint heirs with the Lord Jesus Christ. Rom. 8:17. This new relation brings us from under the law and places us under grace. Rom. 6:14. Ye are not under the law, but under grace.

If the Son makes you free ye are free indeed. John 8:36.

"The servant abideth not," has no right to remain, but can be turned out. Matt. 22:1, 2, 3: "And when the king came to see his guest he found one that had not the wedding garment on and said: 'How comest thou in hither. Bind him hand and foot and cast him out. There shall be weeping and gnashing of teeth.'"

Gal. 4:30: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman."

"But the son abideth ever." John 3:35.

Jesus Christ has made the atonement for our sins; he has redeemed us with his own precious blood; he has become our great high priest, he is our advocate, he is our life, he is our redeemer. If through him we are made free, we are indeed free. Free from the condemnation of the law, Rom. 6:14; free from sin and death, Rom. 8:2.

Furthermore, Jesus said to them that believe in him shall not come into condemnation, John 5:24, Rom. 8:1, shall not perish, John 3:14-15, shall never die, John 11:26, shall live forever, 6:38.

"Kept by the power of God," I Peter 1:5, John 6:39, raised in the end, John 6:40.

E. H. GARNER.

Wilkin, Miss.

From B. O. Sample.

I agree with you as to the "1641" feature of Dr. Hawthorn's address on Religious Liberty. As I look at it, it is a "fly in the ointment." But I cannot see my way clear to accept your objection to the claim that it is in violation of the principles of religious liberty for the government to supply the army, navy, penitentiaries and Congress with chaplains. You say that "a convict is not a citizen, he is the property of the State and as such he can be destroyed, sold, confined, imprisoned, made to do hard labor or anything else." In this case we do not just see how the doctrine of religious liberty comes in for violation when the State has the gospel preached to her own chattels. I will admit the truth of the statement, that a convict is the property of the State; and that the State has a right to do as she pleases with the life and liberty of the convict; but, how about the conscience of this convict? What is the difference between the responsibility of a convict to God and that of any other sinner? Because the convict is wearing stripes and is confined within prison walls does he hold a different relationship to God to the man who is enjoying his liberty and, forsooth, may be guilty of a greater crime? Wherein does the State get control of a man's conscience because she has control of his person? Has the State a right to say that a converted convict must submit to the sprinkling of water, on his head when his conscience tells him that he should follow the example of his Lord and Master in the ordinance of baptism? Has the State a right to deny to a convict the privilege of engaging in a secret prayer? If not, why not? If not, because it is a religious liberty that he is entitled to enjoy; then wherein does the State have the right to deprive the convict of any other religious privilege that he might enjoy while a convict and the property of the State?

That which may be said in defense of freedom of conscience for the convict will apply as well to the soldier. And when, to any extent, the responsibility of religious training is permitted to be assumed by the State to that extent, the great principle of religious liberty is endangered. It seems to me that there is no room for any distinction to be made between the soldier, sailor or convict and the private citizen as to the matter of responsibility and obligation which either may be under to God. I know of no plan of salvation that is applicable to a convict or soldier that is not the thing necessary for a private citizen. The same crucified Savior that receives the private citizen, will encircle in his loving arms the poor, penitent convict. I think the State may throw open the door so that the Gospel can have free access to those who are under her

control of the State without infringing upon the principles of religious liberty. It seems to me that the State might employ a Baptist to preach the gospel in the Philippine Islands, and tax a Catholic to help pay him, with as much impunity as though the Baptist preached to convicts in the penitentiary.

The government that would be a friend to religious liberty will grant equal privilege and opportunity to all ministers regardless of name or creed, to preach where and when they will.

The line of separation between church and State is so delicate that the State cannot in any sense assume control or responsibility in spiritual matters without establishing a precedent dangerous to religious liberty. At least this is the way I view it.

J. R. SAMPLE.

Some Views on Religion.

There is, to some extent, a parallelism between electricity and religion. They are both abstract nouns, subtle fluids, universal; and, in a latent state are imperceptible. But in an active state they manifest themselves in the mildest and also in the most powerful demonstrations. We are all familiar with the power of electricity in the storm, and as a propelling and illuminating energy.

God is love; so is religion. Love is the governing power that brings the soul near the throne of grace; it is the power that invests all animals, from the insect to man; that self-preservation is the first law of nature—Love of self, of home and of country.

Love, like electricity, has its negative pole, hatefulness; and when the poles meet we have the most destructive violence. Man will fight for that which he loves and fight against that which he hates. This is attested by the many murders and wars which have resulted in the loss of hundreds of millions of human lives.

Again, electricity is cumulative, as the state electricity in the leyden jar. So love is accumulative in the soul by association with the object desired to be loved, hence we have courtship among the sexes.

There is much in the Scriptures to teach us the importance of assembling ourselves together for public worship. David's love for the sanctuary was great indeed, freely expressed and touching. Assembling ourselves together and speaking often one with another are the means by which we grow in grace or in favor with God.

Fifty years ago the Methodist built houses of worship with small rooms with the accommodation of classes into which the membership was divided, and a leader appointed to conduct the services, which consisted in reading the Scripture, prayer, song, and experimental exhortations. This was probably based upon "where two or three are gathered together in my name there will I be in their midst." The Methodists have long since abandoned the classes. It may be pertinently asked, Are the membership living in as high a state of spirituality now as aforetime? Instead of these spiritual exercises, the denominations have instituted and are patronizing leagues, unions, Y. M. C. A's, which may be deemed as doubtful propriety, for the

authority for them is not recorded in the four Gospels. Jesus said, "Go teach all nations whatsoever I have commanded you, and lo I am with you even to the end of the world. But tarry in Jerusalem until you have received power from on high." Another, Baptists, with reasonable ground, claim that they are now and have been the representatives of the church established on the day of pentecost.

This being the case, let the Baptists abandon all leagues, unions and associations and cling closer to the teachings of Jesus and the power of the Holy Spirit. Jesus has given the proper methods of church extension.

When love and hatefulness collide in the souls of men without a knowledge of the way to eternal life through the atoning efficacy of Jesus, we have examples of the most destructive violence. Such have driven men to utter madness, to insanity, to the monasteries, to submit to severe bodily suffering, to absolute solitude and so far as self-destruction.

But, sad to reflect, that destructive violence has come from the leading of the blind, as was the case with the Roman Hierarchy, that endeavored to force all mankind to adopt her gross errors in regard to salvation. She instituted the Inquisition and resorted to martyrdom and enrolled her victims up to the enormous sum of five millions of souls which, in many instances, men and women were exposed before crowds of mocking and jeering men in ways that are indecent to relate, and perished after much suffering.

All this comes from the fact that, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "Can the Ethiopian change his skin, or the leopard his spots? then may ye do good, that are accustomed to do evil." Jer. 13:23. Inasmuch as we cannot change the carnal into a spiritual mind, nor the Ethiopian his skin, or the leopard his spots; we must look to a higher power for assistance when the hatefulness of sin and the hardness of our hearts bring convictions of guilt before God. "From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to a rock that is higher than I." "He that raised up Christ from the dead, shall also quicken your mortal bodies; whither cometh or whence goeth this spirit we know not. But we do know that the spirit dwelleth in us for the spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8:16.

There are many invitations to become the child of God as, Rev. 2:20 and 22:17, "The sacrifices of God are a broken spirit; a broken and contrite heart. O, God, thou wilt not despise." Ps. 51:17.

When the spirit of God comes into such a heart with a spiritual knowledge of Jesus as "The way and the life, we have joy that is unspeakable, which is exhibited by and in the lives of many millions of God's children.

T. L. DIX, M. D.

Holly Springs, Miss.

Then and Now.

Over fifty years ago I left my boyhood home in Grenada, this state, and went to New Orleans to live. That was early in the year 1847. My brother and myself spent three years in sacrificing labor to establish a Baptist paper in that city. It was not a financial success. Later, in connection with Bro. J. L. Fruman, now living, another attempt was made, and another three years labor sacrificed; besides leaving a debt that took several years more to pay. Yet strange to say there was due on unpaid subscriptions twice the amount of indebtedness, and which being in small sums was never paid.

Speaking of papers should remind one of the "Baptist Record," which sold its list and good to THE BAPTIST; leaving over \$9,000.02 unpaid subscriptions, on which it seems only a little over five per cent has been collected—not enough to repay borrowed money, and nothing for stockholders. Somebody is doing great wrong and that without excuse, save negligence. And it is in order to remark that our own State paper is likely to suffer in the same manner unless the Baptist rank and file see the danger. A denominational paper is a necessity, and one to report some matters is indispensable.

There was one weak white Baptist church in New Orleans, 1847. It is weak yet. After fifty-four years there are only four and none of them strong.

Their weakness has prevented reaching out after families moving to the city, and want of inviting church edifices free of debt, has been a hindrance. Even now there is not a church below Canal Street, and month after month Baptists are locating below Elysian Fields street. Houses of worship are needed there and in other localities, with strong courageous men.

The late session of the Southern Baptist Convention was an event of no little importance to Baptist interests in the city, and for the first time the denomination dominated nearly every protestant element. Remarkable courtesies were shown the members both by the people and the press, and our Boards are better prepared for advanced movements in contemplation. Unless we are willing to be blotted out, we must "occupy" and hold commercial centres; otherwise they will continue to absorb our people more and more.

In conclusion, a word about Meridian. Our first church at the date of the surrender, 1865, was almost disorganized. It was unable to support a pastor, being supplied from time to time by Elders Solomon Williams and J. B. Hamberlin. Its Sunday-school became a power and as the city grew, a regular pastor was secured. Now we have seven white and eight colored Baptist churches; but several are quite weak. Forty-first Avenue has an active B. Y. P. U. of sixty members and the church has received over forty additions since January, including several by baptism. South Side is in the midst of a revival, pastor Cook being assisted by Bro. J. R. Johnston, who does the preaching.

L. A. DUNCAN.

The Old State House.

We present below an article on this heading, written by Mr. Edgar S. Wilson, the efficient manager of the *Picayune* bureau, and which appeared in that journal recently together with a true picture of the old State house of thirty years ago. We reproduce this article for two reasons:

1. Because we endorse fully the idea set forth of utilizing the old building as a domicile for the exhibition of the products and resources of every county, while at the same time it would be preserved as a relic for coming generations to look upon and compare with the new, grander building now in course of erection. And for the State to retain the ownership of this stately old edifice would save the expense of removing the Davis monument from the present site, and hence prevent the risk of breaking or defacing it.

2. Because our readers, many of whom take no paper but *The Baptist*, are entitled to the benefit of all suggestions that touch or affect in any way the general welfare or interests of the great commonwealth. Mr. Wilson deserves large credit for what he is doing for Mississippi in industrial lines. This movement is just one of the many which he has led in the material development of our State.

"White stands the Coliseum, Rome shall stand."

The time is near at hand when the fate of Mississippi's old capitol building must be decided.

Shall it be torn down and destroyed, or be preserved, renovated and utilized for some other purpose?

There are not a few who will look with sad eyes upon the demolition of this venerable structure. Above it gather many sacred memories, cherished associations, connecting it with all that is noblest in our history as a State, and making it in some measure a visible symbol of the wisdom, eloquence and valor of great Mississippians who have passed away.

In its executive offices have sat a long line of honored chief magistrates; its legislative halls have echoed the matchless oratory and sagacious counsels of the most eminent statesmen in its Supreme Court room justice has been administered by as able and upright judges as ever donned the ermine. In its round, during the dark days of war, the bodies of Burt and Harksdale lay in state, heroes both "from the fields of their fame fresh and gory." It has been the scene of innumerable gatherings of the people, whether in times of distress and perplexity or of hope and gladness, and whether to advance social reforms, promote industrial development, or to declare the limits of oppression and to defy the oppressor. Surely such a building is an heirloom, one of the family jewels of the State which should have immunity from the philistines who estimate all things according to their pecuniary value. No one should fear to preserve this edifice as a sentiment. The Congress with its assumption of practical wisdom are never true leaders, for it is sentiment at last which rules the world.

There is, however, a practical side to this question as well as a sentimental one. Why cannot the building be utilized as a means of establishing a permanent exhibit of the resources of the State? That it still stands would seem to justify the claim frequently made that it could at small cost be used for that purpose for many years. Its stately walls and columns, built by the teeth of the past, would be a fitting background for the products of the State, but the ins...

sum to a commonwealth the assessed values of which have in a twelvemonth increased twenty seven million of dollars. Mississippi has just begun to feel her future in the instant. More factories, more railroads, better dirt roads, more homes and more people are rapidly changing the aspect of affairs, and with a low rate of taxation the revenues of the State are being greatly magnified. Already it is seen that it will be perhaps unnecessary to issue the new capitol bonds. One-tenth of the interest saved by not having to issue these bonds would thoroughly renovate and restore the old capitol.

In aid of the material development of the State this building could not be utilized to better advantage than in the manner above suggested. Mississippi is attracting attention and has much to show that is worth observation. A permanent exhibit of her products and resources would be of great interest to the people of the State as well as to strangers. Agricultural and horticultural exhibits, a forestry and fisheries exhibit, a dairy exhibit, and a manufacturers' exhibit would all prove instructive and serve as object lessons, illustrating the bounty of heaven and industry and genius of man. The cost of maintaining such an exhibit would be slight in comparison with the many advantages that would result from it to the practical, hard-working class, in whose eyes it would have greater attraction than the new capitol with all of its architectural majesty and beauty. A competent curator could be readily found among the many able men of the state.

At The Seminary.

I had a delightful visit to Louisville. As I stood in Norton Hall to speak before the Society of Missionary inquiry, Doctors Boyce and Broadus, Manly and Williams seemed to be looking down upon me through their pictures. They were my teachers, my exemplars and models. How inspiring, how sacred, the memory! At the beginning of the address, I was rattled, but the faculty helped me by listening as if they expected instruction.

The last was a successful session. The attendance was large, the students worked with patience and enthusiasm, and the teaching was equal to any given in our country. For the proof of this claim, examine catalogues, and ask men who have served on boards of visitors to other schools.

It is natural for us to think that those under whom we studied can never be equaled much less surpassed. But just before his death, speaking of his associates, Dr. Broadus said, that the instruction and training given in the Seminary was better than it had ever been. It is as good now, if not better than it was then. Why should it not be? If those who come after are better than those who teach, then they honor their predecessors.

I was in the home of President Mullins, who showed me great kindness. How true and pure and good he is! I knew him before, but now I understand him, because of more ardent love for him. He is a great teacher, and is showing large administrative and executive ability. No mistake was made in calling him to the presidency. I read some of his lectures on Systematic Theology. It is saying much, but I believe they will not suffer in comparison with those of Drs. Williams and Boyce and Kerfoot. He seeks to impress and show how the discussion in the pulpit of what are called doctrinal subjects

may be made helpful to practical godliness. Our people will be glad to know that Mississippi's contribution to the teaching force, Dr. Eager, is happy and efficient in his work. Indeed, all the professors are specially gifted in teaching, causing men to know divine truth, and how to reproduce and impress it upon others.

Dear young brother, if you are going to preach the gospel under the conviction of a divine call, do not fail to study in our Seminary. Do not accept any short-cut method as a substitute. You ought, oh, you ought, to seek the highest possible preparation for your work. Go through the college first, then by all possible and honorable means go to the Seminary and go through its course of studies. Let no destitution, not even matrimonial, hinder you. We need more ministers, it is true; but the greater need is better equipped preachers. Collegiate and Theological instruction can never compensate for the absence of spiritual preparation, but a pious and sensible preacher will certainly seek the help which they give. It is a sore grief that the number of ministerial students from Mississippi at our Seminary, has been decreasing for several years past. Dear pastor, advise and urge the young preachers in our congregation to go to this school and make it possible for them to do so.

There is another help to the ministerial student in Louisville, seldom mentioned, but of inestimable value. It is the ministry of the Baptist pastors of the city. It would be difficult to find more instructive and inspiring preachers and wiser pastors than Drs. Weaver, Eaton, Boyett, Diment, Jones, Hamilton and Felix.

The missionary work which the students do in the city is attractive and helpful. Besides eighteen white Baptist churches, there are forty mission stations in Louisville, supplied mainly by Seminary students. The steam, power, received in the class room is immediately applied in doing God's work among men, and the desire and the capacity of the preacher is intensified and enlarged.

Go to the Seminary in Louisville. Even now, if I could, I would spend one or more sessions in this beloved school of the Lord's prophets.

H. F. SPROLES.

Vicksburg, Miss.

Rev. D. D. Shuck.

I wish to introduce you Mississippi Baptists to my much loved friend, Rev. D. D. Shuck, who has just been installed as pastor at Water Valley. I have been closely associated with him for several years, and I have decided they do not make any better men than Shuck. He is big enough for president of your State College, and devoted enough to take the church at Pulltite, if he could thus serve the cause to best advantage. You will find him always at the wheel, and an unfailing support in every department of your denominational work. He is a real orator, a devoted preacher and a genuine man who can always be depended upon to do the right thing. Keep him, love him, work him. He is all right.

Very truly yours,

BOOTH LOWREY.

Dividends.

This world determines every investment of money. What does it pay, is the question uppermost at the stock exchange, whether in oil, or cotton or railroad, or manufacturing interests, or landed estates. What does it pay? What are the dividends? is not often the thought that determines the investment in religious matters, and yet the inspired writer is not forgetful to teach that godliness is profitable, having promise of the life that now is. There are dividends then in the spiritual world for this present life, and we ought to be able to discover them, and have some of them to accrue to our account. But how can a man have dividends in an oil well when he has no investment in that well? How can he claim a dividend in the profits of a bank when he has no investment in the bank? Even so must we have investment in the spiritual concerns if we have dividends from them. As then dividends are both spiritual and material so the investment is of both kinds. We invest our faith, our hope and our love in prayers and sympathy and service. But where these are expended rightly there invariably follows, as we are able, an investment of material strength, and this is the exponent of the other. Mary loved, and as the exponent of her love, she brought the precious ointment that had cost her months of hoarding and poured it on his head and feet. Paul loved, and as the exponent of that love, he is under obligation to preach the Gospel to the rich and ease-loving Greek, to the powerful and cruel Roman, and also to the rude barbarian. The Christian's highest expression of religion is his forgetfulness of self and willingness "to spend and be spent" in doing with Jesus what he came to do, saving the lost. The promise that he should "see of the travail of his soul and be satisfied," cheered and strengthened him, for he saw in his lifting up all men drawn to him. His investment, the "travail of his soul," his dividend, they "who have washed their robes, and made them white in the blood of the Lamb."

Brethren and sisters make investments with Jesus, as a co-laborer, and you will have dividends that will rival the shining stars.

A. V. ROWE.

Religious Liberty.

I notice in *THE BAPTIST* that you were wishing further light on Dr. J. B. Hawthorn's address at the Southern Baptist Convention, on "Religious Liberty," especially the point referring to appointing Baptist preachers chaplains in the penitentiary, and in the navy and other sections of the army.

The way I understand Dr. Hawthorn is this: That when a Baptist preacher is employed by the State to preach to the convicts and accepts his pay from the State he unites the church and the State just that much, or rather he is doing work for God and getting his pay from Caesar. The principle is the same in the navy and with the other departments of the army.

To be sure, the prior convicts should have the Gospel preached to them, and every department of the army should have God's messengers to tell them the way of life

the real Baptist way would be for some church or churches, or an association to send a minister to the penitentiary to do mission work like we do to the people in the Delta, and other sections of our State.

If the penitentiary authorities would pay the salary out of their own pockets it would not look so much like union of State and church in giving the convicts the Gospel, but the salary comes out of the State treasury. So with the army work.

Therefore, I believe Bro. Hawthorn is correct on this point, if he is off on the 1641 theory.

ORTHODOX CORNER.

Ackerman, Miss.

We have just closed a splendid revival meeting with the church at Ackerman, resulting in 111 additions by experience and baptism, and 4 by letter. The character of these new converts promise much of good work in the Master's cause in the future.

We had Bro. C. T. Kincannon, pastor at Aberdeen, to do the preaching, which was well received by the church and community. He is a very earnest speaker, and fluent, much to the interest, pleasure and profit of the hearers. It was the more pleasure to me, as his father and I were young preachers together forty years ago, held protracted meetings with and for each other, in Virginia and East Tennessee. His wife is Dr. Bozeman's daughter, (Jessie) hence we all felt we had a special interest in him. We praise God for his mercies.

M. V. N.

A Suggestion.

The Religious Herald, Richmond, Va., in its issue of May 16th, in reporting the speech of Dr. Carter Helm Jones, on Saturday night during the recent Southern Baptist Convention, in New Orleans, La., uses the following in reference to said speech: "In conclusion, Dr. Jones rejoiced, as a member of the great church universal, at the progress made by Christian churches in foreign lands." Now, if I can get a second, I move that the committee on religious exercises at Asheville, N. C., during the next meeting of the Convention, be requested to appoint Dr. Carter Helm Jones to preach in the meeting house of the great church universal, and that he take as his text the words found in Matt. xviii, and a part of the 17th vers.: "And if he shall neglect to hear them, tell it unto the church."

Your friend,

J. R. FARISH.

Meridian, Miss.

Pastorless Churches.

If there is any church in this State without a pastor, please write me, and I am sure I can aid you. I know a brother who is chosen of the Lord and who is anxious for a field. He will do good work.

Yours to aid,

G. B. BUTLER.

Natchez, Miss.

A Statement.

Five or six weeks ago a man calling himself R. L. Stanley made his appearance in Greenville and introduced himself as a Baptist preacher, claiming to have been connected with the chapel car work in the Western States. He explained his presence here by stating that he had resigned his place with the chapel car and desired to enter the pastorate in the South Atlantic section. He spent a week or more in Greenville, and made a good impression on those whom he met. Meantime, he seemed quite anxious for a pastorate and was ready to visit any of the several churches that were mentioned as pastorless. He went to Greens and Westminster, and spent several days at each place, the brethren receiving him kindly and treating him most generously. The Greens church and Pleasant Grove church, three miles in the country, extended him a call, which he promptly accepted, and at once entered upon his work. He was diligent from the first day and soon had met nearly every member of the churches, impressing all most pleasantly and favorably. Something in his actions at one or two interviews with brethren in Greenville, however, suggested the propriety of investigating somewhat Mr. Stanley's antecedents, and so letters were written to several persons whom he mentioned as his friends or acquaintances, and to the Publication Society, which has charge of the chapel car work. No definite information was secured until a letter came from Rev. J. S. Thomas, of Searcy, Ark., who has had charge of chapel car Emanuel, but his letter was enough to brand Mr. Stanley as a bad man and unworthy of confidence. Having applied for the appointment to the mission pastorate of the Victor Millchurch at Greens, Dr. Bailey sent him a copy of the letter received from Rev. Mr. Thomas. To this letter Mr. Stanley responded in person the next day, and made such confessions to Dr. Bailey and Dr. Langston of crookedness in his past conduct, that they did not hesitate to advise him to at once make confession to the brethren in Greens and return to his home, which he said was in Tennessee.

But before coming to Greenville for this interview with Dr. Bailey, the wily Mr. Stanley, having an eye to business, called on several of the brethren of the Greens and Pleasant Grove churches and secured advances on his salary to the amount of forty or fifty dollars, in order, as he said, to bring his wife and children to Greens. After reaching Greenville, however, he changed his mind somewhat, for he has not been heard of at Greens since the morning he secured advances on his salary. He did not return to even tell his newly-made and very generous friends good-bye, and it is supposed that the train that speeds westward through Greens and Greenville in the darkness carried him hitherward. Among those defrauded is a widow lady with whom he boarded and whom he owed nine dollars.

Mr. Stanley is a fine looking man. He shaves clean, is tall and portly, has pleasing manners, is a good talker, appears to be frank and open, and it is not surprising that people are deceived by him. This statement is made that others may not be imposed upon by the reverend (?) gentleman.

We reprint the above "statement" from the *Baptist Courier*, of Greenville, S. C., with no vindictive feelings against Mr. Stanley, but to protect our churches. This conduct is a repetition of what Mr. Stanley did in Mississippi just about one year ago. There is no question but that he is a dead beat and a rascal. This ought to be published in every Baptist paper in the land, and the above episode, together with a similar one in our State one year ago, ought to make our pastors churches very shy about calling strangers for pastors.

From Buffalo, N. Y.

THE BAPTIST came to my address this week filled with good things from the great Baptist Brotherhood of Mississippi. Since the paper was started by the lamented Martin at the State convention at Crystal Springs, Miss., I have been its constant patron and can't do without it since it has reached the high mark of merit under your splendid and successful management. In company with my baby boy, I reached this charming city on the 2d of May, bearing an appointment from our esteemed Baptist Governor as commissioner from the great commonwealth of Mississippi to the Pan-American Exposition.

In many respects it will surpass all former enterprises. It will not be quite as large as the World's Fair at Chicago, but will excel that exhibition in electric display, in its flowers, fountains, statuary and in the opportunity to study the progress of our own people of North and South America. The government display will be the largest ever made, and the expenditure of ten millions of dollars in buildings and artistic creations will produce an exposition of unparalleled beauty and interest. Buffalo is an ideal city for such an exposition. Here is a city of great commercial activity and of wonderful beauty in its home districts. Here is Lake Erie and Niagara River, and the world's greatest wonder—Niagara Falls. The city has 450,000 population. It has 26 lines of railways. It has 226 miles of asphalt streets. It is cool in summer time and affords every opportunity of recreation and pleasure. The grounds of the Exposition are in the northern part of the city. The site encloses 330 acres more than a mile square. There are over 50 large buildings. The visitor will find the exposition less tiresome than the World's Fair. He will find himself amazed and bewildered with the artistic perfection and wonderful instructiveness of this latest and best exposition. The main entrance to the exposition is at the south where is the gateway of welcome. At the left are the productions of nature, at the right (or east) are the highest productions of man. These terminate in the electric tower showing the final triumph of human genius and skill. "At the north and west are the Stadium and Midway attraction."

Soon after reaching here it was my good pleasure to attend a meeting of the International Primary Union of the City of Buffalo. This organization is composed of 150 ladies of the Protestant denominations of the city. Never has it been my privilege to behold more combined graces of Christian culture, consecration, womanly efficiency and power, of wherewith grit and gumption, are earnestly engaged in developing the powerful factors that enter into the moral development of childhood. The future moral battle of childhood is to be fought on, around the cradle of childhood God has ordained that the hand that rocks the cradle shall rule the world, and these Godly women are sowing the seeds of knowledge and virtue in the tender hearts and minds of the little children of Buffalo and the work being done by this Union, will add many a flashing diamond to their starlit crown when they shall walk, with Christ among the redeemed of God. I also attended a

meeting of the Erie county Interdenominational Sunday School Convention, combined with an Institute conducted by the Buffalo Primary and Junior Sunday School Teacher's Union. Mrs. H. O. Holland, President; Mrs. Woodridge Barnes, of Philadelphia, was present. This gifted lady, so well known in the United States made an address on our Juniors in Sunday School and one on Lesson Building—teaching of lesson for May 26 and a third on Studying our Pupils, which were of intense interest to all interested in childhood, which is now the Text Book of this age. The writer was called out by the worthy President of the Erie county Convention during its session and the fact referred to, that he was a veteran of the great war from the State of Mississippi and also a worker in the great Sunday School cause; as I walked to the front he grasped my hand and introduced me to the audience which cheered its approval of the warm greeting. I referred to the fact that it was true, that I represented the Southern cause in the great war, but in the language of the immortal Ben Hill of Georgia, uttered in the congress of the United States, "Thank God we were back into our Father's House and Thank God here we intend to stay." The Convention and Institute was a great success. All the great departments of the work, Home Department, Normal classes, House to house visitation, town organizations etc., were discussed and great interest and enthusiasm were aroused.

Fraternally yours,
F. R. CARLOSS.

To Calhoun Association.

According to our last statistical report we have thirty-six churches with an aggregate membership of 2,380. According to treasurer's report twenty-three churches with a membership of 1,617 gave for all objects fostered by our boards \$218.21. Leaving out two churches that make no report, we have eleven churches that gave nothing at all. The twenty-three churches contributing to missions received by increase of membership 155. The eleven non-contributing churches received by increase of membership 52.

With a membership of 2,380 we could easily give \$2,380. Brother pastors, think of it 2,380 members giving the very small sum of \$218.21 for the extension of the dear Redeemer's kingdom. Brethren, are our gifts the rule by which our love for Christ and lost souls are to be measured? I hope not, and yet the good Book says, "By their fruits ye shall know them." Brethren, if God loves a cheerful giver, will he love Calhoun Association? If it is more blessed to give than to receive, will we be blessed of the Lord? Brothers, sisters, do you want to open the windows of heaven that showers of blessings may fall upon you and your work. If so, read and obey Malachi 3:8-12.

Our Home and Foreign Boards made good reports. The Lord has abundantly blessed their work. Through the consecrated efforts of our Boards weak churches have been helped; new ones organized and many poor, lost souls brought to Christ. Moreover, our own State missionaries have wrought well. Their labors of love for the Master have been blessed

of the Lord. Many of them I know, and I know them to be true, tried and faithful servants of the Lord. These men have given their time, thought, means and talent to their work, and they look to the churches of the State for their support. They are our brothers. Through our State Board we said to them, go occupy and cultivate certain fields. They have gone at our bidding and rendered good and faithful service. And now, my brethren, we owe them just and honest wages. Will not the pastors of Calhoun Association present the cause of State Missions to their churches at once, and make a very earnest effort to secure a contribution from every member and send it to Bro. Rowe that he may settle with every missionary before our State Convention meets. Come brethren, let's make a strong pull and all pull together. The time is short to the work.

W. L. A. STRANBURG.

Banner, Miss.

Bro. Geo. Robt. Cairns has just left us after twelve days of faithful service.

Our church and the town were stirred by his plain and simple yet powerful gospel sermons.

There were between fifteen and twenty conversions; sixteen united with our church, seven by letter and nine upon profession of faith; others will join in the near future.

Bro. Cairns' stay with us has been a great blessing to us and we praise God for the results.

Through the generosity of a friend the pastor attended the meeting of the Convention at New Orleans.

The prospects for the Baptist cause here are brightening; the church under Bro. S. G. Cooper's leadership succeeded, amid many difficulties, in establishing a splendid plant, and now the work is developing along the lines planned.

Fraternally,
S. A. WILKINSON.

Noah's Prophecy.

God shall enlarge (or persuade) Japheth. And he shall dwell in the tents of Shem, and Canaan shall be his servant. Gen. 9:27.

Japheth shall not dwell in the tents with Shem. The tents of Shem are to be vacated, and Japheth is to occupy them. God's library was in the tents or dwellings of Shem. He was the custodian of the Holy Oracles from Moses to the time of Titus, son of Vespasian, who destroyed the temple, and broke up the Jewish nation.

The Jews almost wholly rejected Christ, and never were the custodians, as a nation, of the books of the New Testament. The Roman government was a mixture of all nationalities; they were not fit. Greece was also too mixed; and as Rome, too idolatrous. The church became custodian; but it soon split into many factions.

The blessed Oracles had no better friend on earth than the persecuted hidden church of the wilderness. At length the pure Caucasian race, Japhethites, saw its brilliant illumination, and seized it. The sons of Japheth now occupy the tents of Shem.

The Jews, and all else, have lost their custodianship. Japheth has been installed as librarian, and guards his holy charge with a fidelity the Jews never exhibited. The Holy Oracles were lost in the rubbish of the Temple about the time of Josiah the king. But Japheth has kept and guarded them: wiped out the errors of transcribers; printed them from types and plates, by the millions, and scattered them through all nations.

"And Canaan shall be servant unto him." Who knows but that the negro here, educated and enlightened, shall be sent by Caucasian England and America, back to Africa with the pure Gospel? and, "Ethiopia shall stretch forth her hand to God."

JOHN A. OLIVER.

The decision of the Pan-American Exposition at Buffalo, N. Y., "to open the gates of the Exposition on Sunday afternoons and evenings" is reprehensible, because it tends to weaken public sentiment in regard to Sabbath observance.

We trust all religious papers and all ministers will condemn, in no uncertain terms, the action of the managers of the Exposition.

"In view of this action, the Board of Managers of the American Sabbath Union, at a recent meeting in New York City, adopted the following resolutions, which we are glad to publish as a strong expression of the best public sentiment on this vital question:

"WHEREAS, The directors of the Pan American Exposition have disregarded the request of 2,000,000 of individual petitioners, representing a constituency of 22,000,000 of ecclesiastical, civil, humanitarian and labor organizations, which comprises a large proportion of the intelligence, moral character, religious conviction and substantial citizenship of the State of New York and the country at large, by deciding to throw open the gates of the Exposition on Sunday afternoons and evenings; therefore,

"Resolved, That the American Sabbath Union, in the name of the above mentioned 2,000,000 of petitioners, and the large constituency in New York State and the country at large represented by said petitioners, does hereby enter its solemn and emphatic protest against the decision of the directors to open the gates of said Exposition on Sunday afternoons and evenings. We protest against such action—

1. Because Sunday opening entails an immense amount of labor upon employees, exhibitors, persons connected with transportation, and other classes too numerous to mention, and thus bears with great injustice on the working people of Buffalo and the surrounding country.

2. Because it tends to break down the distinctive American Sabbath, which has been recognized by the most enlightened publicists of this country and of Europe as one of our fundamental and characteristic institutions, and the surest safeguard of education, of religion, and of social, political and industrial freedom.

3. We protest against the effort offered to the religious convictions of a majority of the people of the Empire State by this decision, and we affirm our belief that multitudes of our

substantial people will be unable to give the sanction of their presence on any day at an Exposition whose directors have so antagonized their moral and religious convictions.

Resolved, That we call upon all ministers of the Gospel in the State of New York and throughout the country to preach on this subject and, if possible, before the formal opening of the Exposition, which is set for the 20th of May; that we exhort all Christian people to increased loyalty to the Christian Sabbath as a day of rest and worship, urging them to show their just indignation in view of the Sunday opening of the Pan-American Exposition by all manner of public and private protest; and that all religious and humanitarian organizations and labor unions be invited to co-operate in this protest."

From Canton, China.

MY DEAR NEPHEW:

On April 9th, I in company with Mr. Stevens of the London Mission started to Tsung-fa, which is about sixty miles north of Canton. We went by boat. The boat is seven feet wide and about forty feet long, and high enough in the center for us to sit straight in a very low chair. The covering is of bamboo and shaped like a wagon cover. It took us four days and a half to make the trip, and cost us four dollars for ourselves and two servants.

We spent the time in reading or walking on the bank of the river selling tracts and preaching. One is glad to get out of the cramped position and straighten himself as well as do some good. Part of the time it rained and we became very tired of the boat.

It was Saturday morning when we arrived and then we were soon off to our respective chapels: Mr. Stevens into the city and I five miles out to our Shek-Kin chapel. This is a new chapel built by the members last year. We soon had many comers and some of them staid a long time.

Sunday being market day we had a full house all day. At 11 a. m. our services for the Christians began and continued till about 2 p. m. They owed \$19.50 on their chapel. I told them we had better raise that before we had the Lords' Supper. Some of them looked doubtful about raising that much money. They are very poor; but I told them that I would give the last five dollars of the amount. There were sixteen of the nineteen members present. They gave and gave again till they were in fifty cents of the amount then I gave that. All took part in paying the debt. The poorest are not excused. They do not expect to be excused from doing their part.

I had expected to hold a Bible class for a week but the rains having set in, the members were too busy with their work to give that much time just now. It was arranged that we have a class with them in the fall if I can find the time.

I did some visiting and then had two days at the chapel talking to visitors, and there were a good number of them. On Thursday we went to the Shek Hoi chapel, which is five miles from the Shek Kin chapel. Here our six women members were present. They could not be present at the other service as it

was market day and the rules of propriety would not allow them to meet with such a crowd of men.

The meeting was unusually tender. There has been some deaths here since I was here just before going home. The first man baptiz'd in this section over twenty years ago had recently died. Some years ago when I was holding a Bible class here, I asked the present one evening to tell us what led them to Christ. Seventeen gave their experience and thirteen of them pointed to old Bao Lee Tsun-Sun and said he led me to Jesus. He had been the main stay in the work there from the beginning. He had done much work in his own way without any remuneration. I had never been at a meeting there that he was not present. It is no strange that we felt his loss to the cause there.

I preached from the text: "Let not your heart be troubled, ye believe in God, believe also in me." It was a tender service.

I then got in my chair and went to Tsung-fa and took a boat at 12.30 p. m., and hurried home, where I arrived Saturday morning at 9 a. m.

One is glad to get home and get a decent meal off a table with a cloth on it, and food that is palatable and clean. When at home I was often asked if I liked this work. It is not what one likes; but what is duty, that must govern our actions, yet a man happier in this work than I could be elsewhere. And a good bed is very acceptable after one has been sleeping on boards twelve days. So taking it altogether you do not wonder that I was glad to get back home do you? And then too I got a lot of home letters. These are always a treat to us. So do not forget to write. Dee joins me in love to you and to all the kin.

I am your affectionate uncle,
E. Z. SIMMONS.

Natchez.

We had a fine meeting at Tupelo Miss. Mr. Wilkinson is one of your rising young men. The Baptist cause there is looking up. You will continue to hear good news from others. We began here this a. m. 12 arose for prayer. Great work. Please request prayer in the paper for us and the work here.

Yours,
GEO. ROBT. CAIRNS.

PLOUGHING AND REAPING.

The ploughing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plough,
His purpose to fulfil.

They work His will because they must,
On hillside or on plain;
The clouds are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod his deserts broad,
Where monarchs dragged the plough,
Behold the seed time of His word;
The sower comes to sow.

—Edward Everett Hale.

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Second Baptist Church, Jackson.

Some fifteen years ago, an effort was begun to establish a mission work in West Jackson; and a lot was secured, but there stands on that lot today a Methodist church with a membership of over 300. At different intervals, an effort was made to run a Sunday-school, which resulted in schools being organized and after awhile abandoned, the great debt on the building of the First Church absorbing all their time and attention, and more too.

Several years ago, Dr. Kells left to the State Mission Board \$300.00, for the purpose of erecting a chapel in West Jackson, which then began to show signs of being the splendid resident portion of the city that it is now rapidly becoming. Two years ago, the Convention Board succeeded in securing a very desirable lot, two blocks further west than the original lot that passed from them into the hands of the Methodists. Last October, seeing how much had been lost by delay in getting on the field, the Board set aside \$1,500 for the purpose of building a chapel on the very eligible lot they owned, and instructed the Corresponding Secretary to "negotiate" with Rev. W. P. Price with respect to his taking charge of the work, build a house, get together a congregation, and organize the work as soon as it was expedient. Work began immediately on the house, brother Price having been secured, and on the first Sunday in March, the first service was held in the new house, interest in the work increasing from the first, until it culminated last Sunday, June 2nd, in the organization of the church (to be known as the Second Baptist) with 49 members, 39 from the First Church, and 10 from other churches—12 males and 37 females.

The organization took place in the presence of a large congregation and was beautifully impressive and solemn. While the vote on the adoption of the Articles of Faith and Church Covenant was pending pastor Yarborough of the First Church gave a most interesting exposition of the "covenant" that the church was about to enter into. After the organization had been effected, the congregation sang "Blest be the Tie that Binds," and was dismissed in an earnest prayer for the divine guidance by brother J. T. Buck, the moderator of the meeting.

At night, the house was taxed beyond its capacity by a very large congregation that had assembled to participate in the dedicatory services, the formal setting of the house apart to the worship of Almighty God. It

THE BAPTIST.

June 6,

was a memorable occasion, and hundreds of people had turned out to do honor. The preacher of the evening was Dr. T. S. Potts, pastor of the Central Baptist Church, Memphis. The services were simple, easy, full of the Holy Ghost and of power. When the choir had sung that worshipful, soul- uplifting hymn, "Holy, Holy, Lord God Almighty," it was announced that "one of the old songs that our fathers and mothers used to sing"—"How Sweet the Name of Jesus Sounds"—would be sung; the congregation arose and sang it as in the long ago, when people loved to sing. Dr. Emory of the Methodist Church read the 84th Psalm, and led the congregation to the throne of grace in earnest prayer. Another "old song" was announced—"How Firm a Foundation"—and the congregation sang again with mighty voice this old song of the fathers, that stirs the Christian's heart as "Dixie" stirs the patriot's.

Dr. Potts was then introduced, and preached with great earnestness, ease, elegance and power, on "Hindering the Cross of Christ," from 1 Cor. 1:17. He said, there were some, in Paul's day, as now, who hindered the Cross of Christ by trying to preach it "with the wisdom of words." Men may preach philosophy, science, history, politics, if they will; but, salvation only comes to a lost soul through the "preaching of the Cross of Christ." The Cross of Christ is hindered now, as then, by indifference. Men will become enthusiasts, in their business, in politics, in schools, in war; but, in religion, the same men are utterly indifferent. It is the enthusiast that turns the world upside down. Paul was an enthusiast, and they thought he was mad; Carey was an enthusiast, Judson was an enthusiast; and we must all be enthusiasts, if we would be and do anything in the world. The Cross of Christ is hindered by our conflicting opinions about things of no earthly importance at all. How often does such little things as, who shall preach, who shall sing, and when and where, the organ, and the stove, wear and tear a church of Jesus Christ all to pieces. The Cross of Christ is hindered by the cold formalism and elaborate ritualism of the day. Men have spoken unadvisedly with their lips, and said, that, a cross of nails, thorns and blood is repellent to refined taste, hence, they have endeavored to cover it over with the flowers of fashion, and adorn it with ritualistic drapery, until, instead of the "Man of sorrows and acquainted with grief," the thorns, the nails and the blood we may find mitered priests with shaven crown, incense, holy water and suppled, little, bad boys—all of which is an abomination in the sight of our God, if not to man!

Let us have splendid music, the peal of the mighty organ and the soul uplifting strains of the great congregation; let us have beautiful temples of the most stately architecture; but never let these hide the nails, the thorns nor the blood of the Cross of Christ. But for the hindrances, the world would have long ago been more nearly redeemed than now.

But, that Cross will triumph by and by; and, we shall see it, if not in the flesh, then in the spirit. When that delightful, triumphant, crowning day shall come, as it surely

will, what a blessing to have helped and not to have hindered the Cross of Christ! Let this beautiful house, as set apart to day, ever stand for the gospel of the Cross of Christ, whose nails, thorns and blood shall never be obscured by the worship of those who find therein their church home.

At the close of this inspiring, helpful gospel sermon, pastor Price declared "this house set apart for the worship of God after the manner of the sermon, so long as we may live, in the name of the Father, the Son and the Holy Ghost," the congregation standing while pastor Yarborough led very tenderly, fervently, the dedicatory prayer, asking the divine guidance upon "this tender vine of thine own planting."

After singing "All hail the power of Jesus' Name," Dr. Potts pronounced the benediction, and the day of glad service came to a close; and, a new church of Jesus Christ was set up in the world, taking her stand along by the side of the great sisterhood adding her little light to theirs; make His name glorious and luminant, so far as enabled by His grace, in all the world.

This second church is planted in the midst of a large and rapidly increasing population, and we confidently expect to see her blessed of God in the salvation of souls.

Mississippi College Commencement.

The flight of years, the increasing number of "commencements" in the land, have not to any great extent depreciated the value, or detracted from the glory that has, for more than half a century, characterized the "Commencement at Mississippi College."

The weather was crisp and fine, and the exercises maintained the honorable record of "the glorious past" from start to finish.

The sermon and missionary address by that prince among men, the earnest preacher, the indefatigable Corresponding Secretary of the Foreign Mission Board, and consecrated Christian, Dr. R. J. Willingham, Richmond, Va., were as good as the best ever heard in the institution.

Monday, Tuesday and Wednesday were given up to oratorical contests and military drills for medals. They had elquence by the square acre, beginning with the Preparatory Department Monday and ending with the Alumni Association at 6 p. m. Wednesday, the speakers all covering themselves with glory Ciceronian.

As we sat and listened to the splendid addresses of these young gentlemen, couched in choicest English and cast in well-rounded periods, spoken with grace and ease, and made to glow with fervid eloquence; as we attempted to follow them in their close reasoning and splendid oratorical flights, our heart was stirred within us, as we recalled those halcyon days of old, when we took part in the war of words for a prize.

The young men did not spend as much time in the "ruins" of Greece and Rome, on the fields of battle with "Caesar," "Hannibal" and "Napoleon," nor in the forum with "Cicero," and on the hustings with our old friend "Demosthenes" as in the days of yore—in fact, we hardly heard these old worthies mentioned at all. They told us of

1901

THE BAPTIST.

"The Unrest of the Times"; of "The United States as a World-Power"; of "Our Political Condition"; of "Individual Liberty," and of "Municipal Government"—questions of vital interest to-day, every one of them. Then they spoke with all the assurance of one of the great masters in statecraft. Of course, they knew all about the knotty problems now worrying the life out of some of our great statesmen. Their positiveness was absolutely refreshing, although in after years it may seem just a bit ludicrous to them. If some of the young collegians do not, in the years to come, become Governors of States, members of Congress, judges of the courts and great preachers of the gospel, as well as good business men, it will be because they do not continue as they have begun.

The senior class numbered twenty-one this year, and presented a most handsome appearance as they confronted President Lowrey on the rostrum to receive their degrees, many of whom took "B. A." and some "M. A."

Those taking honors and medals during the contests are:

First honor, Doyle Seward.
Senior oratorical medal, J. R. Nutt.
Senior essay medal, O. B. Taylor.
Junior oratorical medal, M. P. L. Love.
Sophomore oratorical medal, W. C. Bennett.

Freshman oratorical medal, M. L. Shepard.
Preparatory oratorical medal, J. L. Gilbert.

Best drilled new cadet, Mississippi College Rifles, Nat Owen.

Best drilled new cadet, Mississippi College Rifles, C. W. Mortimer.

Best drilled cadet, Mississippi College Invincibles, J. Q. Leigh.

Best drilled cadet, Mississippi College Invincibles, B. O. The old, Jr.

After the degrees had been conferred, permission was asked and granted to Mr. Nutt, who, in behalf of the "Class of 1901," spoke feelingly of the great kindness and consideration the faculty had shown them, concluding amidst thunderous applause by laying \$1,000 in bankable paper "on the altar of Mississippi College" as a starter on the increased endow-

ment. In accepting the offer Dr. Lowrey spoke tenderly of the "Class of 1901," and how secure the reputation of the college would be in their hands.

Capt. W. T. Ratliff, President of the Board of Trustees, was then introduced, and in a few cheering words officially declared that "the session of 1900-01 is now closed"—in some respects, the best session the college has had in all her long checkered and most eventful history, there being 25 more students than she ever had before, or a total matriculation of 288.

THE ALUMNI ASSOCIATION

met at 3:30 in the afternoon, and it was plainly seen that the enthusiasm born of the offering of \$1,000 by the Senior class in the morning had not evaporated to thin air. After a number of speeches, Mr. J. F. Hailey arose and gravely announced that "While I am not on the program, I am on the platform, and will give my note for \$100 on the endowment, paying the interest until I pay the principal," resuming his seat. Well—after the applause was all over, and the dust had cleared away, Dr. Brough, the secretary, said that the pledges amounted to the goodly sum of \$5,000! And again, the old "upper chapel," the scene of so many historic college events, sounded and resounded with the roar of our joyful emotions. We write it here and now in large letters, that IF ALL THE OLD STUDENTS WHO HAVE COME IN AND GONE OUT FROM HER SACRED PRESENCE FOR THE LAST FIFTY-NINE YEARS, HAD BEEN PRESENT WITH US, \$100,000 WOULD HAVE BEEN ADDED TO HER ENDOWMENT ON THE SPOT.

Arrangements were made to communicate with all the old students, at once eliciting, combining and directing our efforts so as to wheel into line and prosecute most vigorously the campaign that is to be projected when the convention meets at McComb City in July. It is desired that every old student, who can, be present at that meeting.

After again listening to some words from Dr. Lowrey, the Association adjourned to meet during the convention, at an hour to be named by the president-elect, Rev. S. M. Ellis.

College Tidings

The session closed out gloriously. The Senior class numbered seventeen. Among them are prospective preachers, teachers, lawyers, dentists, physicians, journalists and business men. It is a noble band of young men. After they had received their diplomas they surprised and inspired the audience by having one of their number announce that they would give the first thousand dollars toward an increase of endowment. Let the work so nobly begun by these young men go on to glorious success. At the Alumni meeting that afternoon about \$5,000 more was conditionally promised. If the Baptists of Mississippi do not have the greatest institution in their borders, it will be because they won't and not because they can't.

Truly,
W. T. LOWREY.

June 3, 1901.

THE CONVENTION.

Just one short month and God's hosts will be gathering for our great Convention at McComb. Let each one see to it that this month shall be marked by the greatest activity in efforts for State Missions. Mississippi Baptists did splendidly for Home and Foreign Missions. Let us strive to do even better for State Missions. We shall have to work, but we can meet the demands. It is a great privilege we have of becoming "fellow helpers to the truth." May every one who has felt the thrilling touch of redeeming love respond according to his ability in putting State Missions in good shape. Men of Israel, arise, think, and act. This is an opportunity that must not be lost.

Read Secretary Rowe's words along this line, and make his heart glad by responding to his call.

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The Home

When Spring Flowers Bloom

When spring flowers bloom no more
do we
Remember earth's sun-bright o-
death.
The sombre pall of autumn leaves
Above her icy breast.
Through every vein of nature sweeps
Rich currents of new life.
With mystic color and perfume
Her every pore is rife.
When spring flowers bloom, dear God
would that
We, too, might lay dark night away
"Might" feel the selves we know have
died.

With winter's dark decay
And clothed in regal vestment new
Rise from these living tombs.
With radiant strength be here again—
Ourselves earth's fairest bloom.

ERON OPHIA GORDON.

Do not be frightened if a child
is bitten or stung by insects. The
little bite may be damp and dis-
torted as grief itself, but apply a
few drops of ammonia, and exclude
the air with a pinch of flour, and
trouble is soon over.—*Good House-
keeping*.

CUSTARD—In cooking a baked
custard if the oven is not hot
enough, or if it is in the other
cooking, the custard can be steam-
ed by placing the mold in a sauce-
pan full of boiling water, and cov-
ering over with a tin. Try the
custard by plunging a broad-
bladed knife into the centre—if it
comes out dry, the custard is done.
The only difference between the
baked and steamed custard is that
the latter has no brown crust.
Small tincups can be filled and
filled with the custard mixture
and steamed in the same way or
steamed in a chaffin dish.—*Good
Housekeeping*.

Typhoid Fever From the House Fly

Evidence has been gathered
which shows that when an excre-
ment is not properly cared for, as
in box privies in small towns and
in the country, as well as in the
low quarters of large cities, where
in alley ways and vacant lots and
other places, this substance is fre-
quently found, the house fly carries
vibrant typhoid germs and transmits them to food substances
in the house. So says Dr. L. O.
Howard, United States entomolo-
gist, in *Good Housekeeping* for
June. It has been shown that
active typhoid germs may be found
in excreta for some time before the
character of the fever can be re-
cognized. It is shown also that
they are found in such places for
some weeks after the patient has

apparently entirely recovered, and
now that we know as a definite
fact that the house fly breeds in
this substance, when we consider
the enormous numbers in which it
swarms in the kitchens and din-
ing rooms, and how, for example,
in many cities milk pails are left
standing in the early morning
outside the kitchen door, it be-
comes a matter of wonder that ty-
phoid fever is not more prevalent
than it actually is.

WOMEN OF THE CABINET.

The Social Duties Are Too Much of a
Strain.

The death of Mrs. Gage is again
directing the attention of Wash-
ington to the hardships which are
imposed upon the women of the
cabinet by compelling them to per-
form duties which would break
down the health of strong men.
It is being pointed out that every
woman of the McKinley Cabinet
has succumbed to the strain of so-
cial and official exactions, and is
either in retirement as an invalid
or ought to be. Mrs. Long, wife
of the Secretary of the Navy, has
been confined to her home for
months, and the Secretary's daugh-
ters are at Colorado Springs, bro-
ken down in health from the effects
of the life they had to lead at the
national capital. Mrs. Hay, wife
of the Secretary of State, has been
forced to limit the number of her
receptions because her health is
failing. Mrs. Smith, wife of the
Post master General, and one of
the most charming women in pub-
lic life, says she is a nervous wreck
because she tries to attend to her
social duties. Mrs. Wilson's health
is being slowly undermined. Mrs.
Root, who has been in Washing-
ton less than two years, ascertain-
ed very early what was expected
of herself and daughters and flatly
refused to accept the burden. She
used a blue pencil on cabinet tra-
ditions to such good effect that
she relieved herself of much of the
strain and annoyance that would
otherwise have rendered her resi-
dence here unendurable. Mrs. Gage
courageously faced the obligations
which she believed her position
imposed upon her, and though she
won the admiration and respect of
Washington she laid the founda-
tion for the malady which cut her
life short. Mrs. Root, a year ago
last winter, protested against
the exactions which were im-
posed upon the women of the cabi-
net and announced her intention
of securing radical amendments of
the social program over which
they exercised control. She never



Reflect the Truth as the Planets do the Sun's Light

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Primary	2 "			
		per copy! per quarter!			
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Primary	per copy! per quarter!	Advanced	3 "
		per copy! per quarter!			
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" (monthly)	2 "			8 "
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tried to carry her reform into effect
except so far as they applied to
her own household.

The Right Use of Trouble.

There is a great deal of trouble
in this world of ours. Many cen-
turies ago an acute observer of
human life declared, through one
of the characters in his great drama
of the divine providence, that
"man is born to trouble, as the
sparks fly upward." And ever
since, as long before, the truth of
the saying has been manifested in
the life of men. Much of it is the
result of our own folly, much also
comes by inheritance or through
the folly or sin of others. But,
whatever its source, trouble of one
kind or another is with us from
the cradle to the grave.

Since, therefore, we cannot es-
cape it, the part of wisdom is to
seek to make it subserve the
highest interests of our moral and
spiritual being. Trouble may be
so taken as to harden and sour the
disposition, and give rise to pee-
vish fretfulness and a morose or
cynical manner of looking upon
life. Or, on the other hand, it
may be transformed into wings to
lift the soul heavenward—into
a disciplinary force to correct
our faults of character, inheri-
ted or acquired—into a very source
of moral strength and growth.
This is the use of trouble which
God desires us to make. Regard-
ing it as chastisement from a lov-
ing Father's hand, it will become
to us a goad to higher living, a

means of spiritual profit, so that
what seemed at first not joyous but
grievous, afterwards will yield to
us the peaceable fruit of righteous-
ness.

By the grace of God, it is pos-
sible to do this, and since it is pos-
sible it is in the line of highest
duty. We have no right to al-
low trouble to overwhelm or drive
us to despair or sour our disposi-
tion so long as the divine good-
ness provides a way of escape from
its burden. Every child of God
has the assurance that Jehovah
will be with him in trouble and
will deliver him, and hence has no
excuse for sinking under the weight
of it. For it is as true to-day as in
the day of the inspired Psalmist,
that

He that dwelleth in the secret place of
the Most High
Shall abide under the shadow of the
Almighty.

And in that abiding there is no
room for fear or despair.—*Exami-
ner*.

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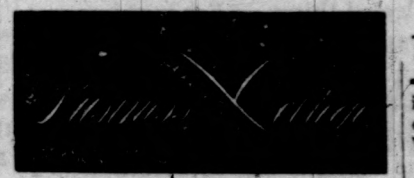
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Our Sunday Schools.

The International System of Uniform Lessons—Its History and Advantages.

BY A. H. SCHAFFLER, D. D.

It was found that under the old system many classes never studied the Old Testament at all, but confined themselves entirely to the New. It was also found that some classes stayed for years in the Acts, or in Romans, and so failed to get any adequate idea of the fullness of the divine Word. That this was wrong all admitted, and the hope was that this evil would be remedied by the new methods of study. The committee laid out a plan such as was proposed, and every rapidly the schools of the great religious denominations adopted it. The results were not long in showing themselves, and that on a large scale.

Some of these results were as follows: A great stimulus was given to the best writers to prepare lessons for their denominational helps. The number of men and women who took hold of this department of work was quite wonderful, and the help offered to teachers soon far surpassed anything that had ever been seen. So great was the demand for this kind of work, that all the religious papers of the land began to devote a part of their space to the exposition of the weekly lessons. Books like Peabody's *Select Hints*, and papers like the *Sunday School Times*, *The International Evangelist*, etc. were called for, and the teacher had put at his disposal a wealth of literature, such as our fathers never dreamed of. Indeed, a very large part of all the religious literature of our day is along the lines of the current International Lessons. As a matter of fact, the system gave an impetus to Bible study such as the world had never seen. Lesson helps for teachers and scholars are now being published by the millions by denominational publishing houses and others. These publishers, knowing in advance the tremendous demand

there will be for their publication are enabled to secure the very best talent in the world, and yet sell their periodicals at a very low price. It will be observed that what enters into these denominational lesson helps is determined by the denominations themselves, and they have not been slow to recognize the great advantages thus offered to teach their children and young people the particular doctrines of their own church, which is eminently proper.

As the new system aimed to cover the whole Bible each seven years, it was found that the scholars gained a much better idea of the Word as a whole than had been possible under the old method of study. This was a great gain, and it was felt to be an immense advance on any method of study that had preceded it. Personally, I can bear witness that the obligation that was laid on me, as superintendent of a Sunday school, to prepare lessons from the Old as well as from the New Testament was a blessed thing. For in this way I was led to study parts of the Word which otherwise I probably would have passed by. For example, the period of Israel's history between the captivity and the return, which had been dry ground to me, was made to bud like the vale of Sharon. After an experience such as this, no argument would suffice to send me back to the exclusive study of the New Testament.—Continued.

Sunday schools in search of a bright, helpful, entertaining young people's weekly would do well to examine *Young People*, published by our American Baptist Publication Society. It is fresh, broad, progressive, splendidly printed on fine paper; it is always brimful of interesting stories, helpful and instructive articles covering a wide range of subjects, and most attractively illustrated. That it has a circulation now of ninety thousand, and is growing at the rate of about five thousand a month, is the strongest proof of its worth. Sample copies may be obtained at any of the society's branch houses.

SALOON INFLUENCE.

In the New Orleans *Picayune* of March 1st a reporter of that paper had an interview with Police Commissioner W. W. Chapman, after he had been censored by the grand jury for the non-enforcement of the Sunday law against saloons (he himself being in the liquor business).

"Does your business throw you in contact with violation of the Sunday law?" inquired the reporter.

"What have I to do with the Sunday law? If the police do not enforce the Sunday law, it is not the fault of the police board nor of the force. They are following instructions. Now put this down and say I said it, said Mr. Chapman: 'The Mayor is the commander-in-chief of the police force, and the entire force must be governed by him. He gave private orders to the Chief of Police, when the saloon keepers only had their side and back doors open on Sunday, not to molest them and not to arrest them for violation of the Sunday law, unless the front doors were open, and the violation of the law was open and flagrant.' That is the facts of the case, and it is a mistake to blame the board."

Is it surprising that there should be such difficulty in enforcing the Sunday law in New Orleans, when the Chief Executive of that great city upholds the violation of the law? But you must remember that it is only the saloon-keepers, and they are accorded special privileges, by politicians and office-holders. Mississippi also has a Sunday law, but in Vicksburg, Canton, Scranton, Biloxi, and in cities of other licensed counties, saloons are run open all day Sunday. We are informed that in Biloxi the city authorities have an ordinance requiring saloons to close certain hours on Sunday; the balance of the day they are allowed to open. Where do they get authority for such an ordinance? Are they the Legislature of Mississippi?—Eye and Ear.

SALVATION MELODIES.

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Has 126 hymns and 126 tunes; the Old and the New. The spirit of the book is in sympathy with the missionary operations and evangelical progress of the opening up of the twentieth century. Published in both round and shaped notes. Send 25 cents in stamps for sample copy, board covers, or 15 cents in manila covers. Address, Kiger Music Co., WACO, TEX.

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Ladies for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1.00 a bottle at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells.

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MRS. E. A. BEVILLE.
Woodstock, Ala.

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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State Sunday School Convention.

Delegates and others who expect to attend the State Sunday School Convention, which meets in Meridian June 18 to 20, should send their names to Mr. A. C. Hunter, Chairman Committee on Entertainment, who will provide homes for delegates.

Deaths.

Mrs. A. L. Robertson.

Mrs. Anna Louisa Robertson was born in Covington county, January 14, 1827, died May 20, 1901, being 74 years, 4 months and 6 days old. She was the widow of Judge G. F. Robertson, who some years ago went before. She was baptized into the fellowship of Williamsburg Baptist church shortly after her marriage, and for more than a half century her life was "as a shining light; that shineth more and more unto the perfect day." In all the relationships of life she was faithful; as a wife, tender and true; as a mother, loving and kind; as a friend and neighbor, just and obliging; as a Christian, humble; as a Baptist, loyal and courageous. She leaves eight children, seven sons and one daughter. May the beneficent one console and sustain them in this hour of sad affliction. Good-bye dear Grandma, who was the friend of the children.

We pray the Master that we may all meet again in the realm of eternal day.

Your former pastor,

J. L. FINLEY.

Mrs. I. C. Hale.

Batesville Baptist church again bereaved by death.

Sister I. C. Hale was born in Panola county, Miss., in 1847; married Bro. I. C. Hale in 1863. United with the Baptist church at Pope's Station in 1883; died May 23, 1901. She was the mother of ten children, five of whom preceded her to the better land. A devoted Christian, a dutiful wife, a patient mother, a good neighbor, a true friend, a strong character, an uncomplicated sufferer—these tell the story of her life; the jewels that she wore—a well rounded Christian character. Her end was peace; her future bright.

"What here we call our life is such, So little to be loved, and she so much, That we would ill requite her to constrain Her unbound spirit into bonds again."

PASTOR.

Batesville, June 1, 1901.

Miss A. Williams.

Miss Alma Williams, daughter brother and sister Williams, was called from this life to receive her crown of righteousness on the 17th of February, 1901, age 19 years, 1 month and 10 days. She professed faith in Christ and joined old Salem Baptist church in August 1895, while the writer was pastor. She was one of the sweetest and most orderly Christians I ever knew. While on her death-bed called her mother to her bedside and said, "Mother, listen to that sweet music in heaven, I will soon be there to join the heavenly band."

Yes, Alma you are missed by all Who saw you from day to day, But may yield to heaven's call, And meet you there, we humbly pray.

T. G. WARD.

Wanted.

A position for the summer months as bookkeeper or assistant. The applicant is thoroughly competent. Any business house where such an opening exists, or who would need a substitute bookkeeper during the summer months, can have such place filled by addressing "A," care THE BAPTIST. Best references.

Revival at South Side Baptist Church, Meridian, Miss., and Some Other Matters.

Having previously engaged that superb evangelistic pastor, Elder J. R. Johnston, of Cato, Miss., we hastened back from the Southern Baptist Convention at New Orleans and began our series of special meetings in the night of May 15, and continued until after the high service of May 26th. During this time Bro. Johnston did all the preaching excepting two sermons, when he was too unwell. Elder G. C. Johnson, pastor of the growing Fifteenth Avenue Baptist church of this city, was pressed in for one very acceptable service, and the writer stood as an ambassador for Christ at the other time.

To say that Bro. Johnston preached acceptably and effectively to our people, would not fully express it. Our people were delighted, charmed, edified, built up and strengthened. The visible results were, nine accessions, with good prospects for several more to follow soon. The city pastors of the Baptist churches and many of their members encouraged us by their attendance and help. Also the pastor of the South Side Methodist church and his people lent themselves heartily to the interests of the meeting. Unsolicited, the above named pastor called in his Sabbath service, and he and his people came around and worshiped with us.

SOME OTHER MATTERS.

In order to keep Bro. Johnston over Sunday the 26th, it became necessary for the writer to go out of the city and fill his appointment at Antioch, Rankin county, and Beulah, Smith county. Taking the A. & V. train on the 24th, at 10:55 A. M., we stepped off at 1:20 P. M. at the thriving little town of Pelahatchie. Here, by the kindness of Deacon Longmire, we soon found Bro. Trawick of Antioch church, who gave us a seat and carried us out (he said with his freight and fertilizer) to his hospitable country home, where we were most pleasantly entertained. Saturday morning Bro. Trawick had us at Antioch in ample time to meet many of the Patricks, Huffs, Walters and others before the preaching hour. "I was a stranger but they took me in." We preached to them the best we could. Bro. Jim Patrick took us in charge, and kept us "safely" and most agreeably until the hour for Sunday School. This eloquent writer was in the Sunday School, but his talking machinery was not in good trim, and having

some faint conception of the work of the day which was before him, he only ventured few words to the Sunday School.

At 11 o'clock the people were here. What an immense typical, county congregation! The preacher's voice was hoarse, and somewhat husky. But when he arose to take his text, what a sea of faces met his view! What an opportunity! The preacher mused thus: "I may never come this way again. Help me, O Lord, to preach thy Word to the house of thy Son, and to the strengthening of his cause." The preacher tried to forget his physical disabilities. He believes, under the circumstances, that he did his best. How could it have been otherwise before Elder Johnston's, which has come to hear their own interesting and invincible pastor? After preaching, one was received for baptism, and the Lord's Supper administered, we hastened away six miles to Beulah church, Smith county. The inner man, having been refreshed at the kind and some of young Dr. Baugh, we soon

SOME AFTERTHOUGHTS.

At Antioch, we met Bro. Chapman, who has been so greatly afflicted. This was his first time at church after losing his leg. It was refreshing to see the thoughtful kindness to him by the members of his old charge. We learned that this thoughtfulness did not stop with words, but was being manifested in very deeds. Here also we met a promising young preacher, Bro. Culpepper. He is a brother of John P. Culpepper, of Gloster, Miss. Bro. Culpepper took us in hand at Antioch and carried us to Beulah, and thence to Brandon Monday morning, after another pleasant night in the home of Bro. Patrick. Brethren, encourage Bro. Culpepper, and I predict that when a few more years shall have been spent in preparation for his great life work, you will be glad of all you did for him.

Ys. brethren, one and all, we shall hail with joy an opportunity to visit you again.

J. D. COOK.
Meridian, Miss., May 31, 1901.

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Woman's Work.

A talk to More than Forty Thousand
Women.

All perhaps know for the last few months we have been absorbed with the work of the Home and Foreign missions board. This was well enough. Now we are called upon to nerve our zeal and blend our efforts in the interest of State missions. The crisis is upon us.

Our State board is greatly in need of funds. The opening of new fields in our State has greatly increased the demands upon the board. Unless special efforts are made between now and the meeting of the State convention many of our missionaries will be unpaid. These are faithful men who are poorly paid at best. They cannot afford to wait for their money. They need it. They cannot do their best work if they are embarrassed by a failure to receive promptly the money justly due them.

Besides their influence is badly hurt, when they are unable to meet their financial obligations incurred in the hope and promise of their salaries. If they suffer, it is not their fault but the want of tests with the Baptists of Mississippi. The women are in the majority in our churches. They are a great host and a great power.

THE MISSIONARY SOCIETIES.

I could sincerely wish that these societies may for the next two months devote all their efforts to the work of the State board. Let

their be no relaxation of effort, no abatement of zeal. Let every society fall in line with the cherished purpose and effort that no missionary shall be unpaid at the meeting in July. Let every member resolve before God and in the name of the Master to make an offering to state missions within the next six weeks. But let not the effort cease with the enlistment of society members, but let every woman be reached through the persistently active influence of these societies where it is possible. The societies are organized not merely for self-development, but as an enthusiastic missionary agency to reach the whole church. This can encourage and sustain every effort of the pastors to develop the missionary spirit in the churches and increase the liberality of the people.

THE ASSOCIATIONAL VICE-PRESIDENTS.

The vice-presidents can greatly stimulate the societies and churches in this effort to meet the pressing need now upon our board. They can write letters of encouragement to societies, pastors and churches within their bounds and stir up the zeal of the indifferent and direct the energies of the willing workers. I have great confidence in the wisdom and willingness of our vice-presidents. They have shown themselves worthy of the position they hold. They will meet the demands of the hour with a loving and self-sacrificing activity.

BAPTIST WOMEN NOT MEMBERS OF A SOCIETY.

A mighty multitude not co-operating with any society in most cases is not a fault of theirs—nor are they less zealous for the Master. I speak in behalf of our societies, we need their help in the pressing need now upon us. It is not too much to ask that every Baptist woman in the State make an offering for the Lord. The obligation to evangelize the world is not created nor enhanced by membership in a society. It grows out of our relation to Christ and our duty to him and those who are in need of salvation.

Women of Israel, help! Pray and work and give; three urgent duties—but while duties, we may transform them into privileges. Yes, we ought, we can, we will! Let us remember that the benign face which looked upon the poor widow who cast her one mite into the treasury of the Lord looks upon us.

May we have the assurance that our gifts are well pleasing to him. Such they will be however small, if

they are the measure of our ability. The widow cast in her living for one day, but it was sufficient. She gave more than all others—it was the outflow of a living, sacrificing heart and such offering from all our Baptist women would fill the Lord's treasury to overflowing. How great would be the return, good measure pressed down and running over.

Now may I close this with a word as to our meeting in Meridian. I could wish it to be the greatest meeting our Baptist women ever held in the State. Let our hands and societies see that they are represented in that meeting. Let steps be taken to that end at an early date.

May the Lord put it into the hearts of numbers of our good women to attend the meeting.

Mrs. W. R. Woods, Sec'y
Meridian, Miss.

Motive at Fault

Two characteristics distinguish the Italian Reformation movement from that of Germany and elsewhere in Europe. In these latter countries it was a popular movement, originating in the convictions and feelings of the people; in Italy the propaganda was largely confined to the educated and cultured classes, including the nobility.

In the second place, a philosophical humanism, and not the conflicts of a conscience seeking peace with its God, was the impelling motive in the Italian Reformation, although the latter element was not altogether absent, as is testified by the experiences of such men as Ochino, Aonio Paleario, Francesco Spiera and others. In general it was rather an intellectual than a spiritual and religious movement.

It was all the easier for the church authorities to suppress it. Paul IV. and Pius V. were the popes who saw to it that the hopeful beginning of Protestantism were effectively crushed in Italy. The movement itself experienced the same fate that overtook the splendid volume that it produced, namely, the "Beneficio del Jesus Christo." In the third decade of the sixteenth century fully forty thousand copies of this book were scattered over Italy, but the Inquisition did its work so thoroughly in extirpating it, that for three hundred years no copy of the first edition could be found, until accidentally in 1855 one was discovered in Cambridge.

LITERARY DIGEST.

ITALY A HARD FIELD.

"Florence and Rome are the

only two cities in Italy where Americans pass the winter, and there are usually many weeks of rain, wind and cold that call out one's vitality to combat. The first effect that Rome produces (and I think Florence also) is artistic intoxication. One is possessed, mastered, filled up and overwhelmed by that torrent of plastic art, of figures, of feeling, which strikes the eye and pierces every sense at each step upon that sacred ground. Art is in the atmosphere, in the sky, in the monuments—I will say also, in the men. Here, on the contrary, there is not a trace of art, nothing to which the name can be applied; not one religious manifestation in the least poetic; churches that give rise to laughter, a grotesque cult, monuments of most supremely bad taste. Not a picture, not a statue worth notice.

Naples has produced no artist, no poet, bad taste has ever reigned master here, though truth to say, it is not here only that I have realized what bad taste is. All this I repeat, because the ideal has not been able to make itself a place. Sensation stifles all else. Priapus—that is the god, that is all the art of this land. Go to Pompeii, Baiae to Mycenae, and you shall find that Naples is the rottenest, most Boeotian city in the world, because it is the city of the world where the instinct of enjoyment most prevails. That instinct is necessary to great artistic sensibility; but if it keep not its just proportion the higher form is broken, nothing but the material survives, bestial pleasure, villainess, nullity: that is Naples."

Dr. H. H. Harrison

Practitioner in the city of Jackson.
Office and Consulting Rooms over
Harrington's Drug store, 333
West Capitol Street, near
the Edwards and the Lawrence Hotels.

EXCURSIONS TO THE WEST.

The Iron Mountain will sell Round Trip tickets on the following dates to certain points in Arkansas, all points in Texas, Oklahoma, Indian Territory and other Western States:
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At one fare plus \$2.00.

These tickets are good to stop over at pleasure on the going trip 15 days; good three weeks for return.

The Iron Mountain has the quickest service through Arkansas and Texas without change of cars; also through cars to Hot Springs, Ark., the old established line to that point. Cheap excursion tickets on sale the year round. For rates and other information address
ELLIS FARNSWORTH,
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P. & T. A.
3410 Main St., Memphis, Tenn.

Temperance.

THE CANTER.

The liquor trust is spending a large amount of money with large daily papers, and they are putting lies as editorials. They would have you believe that the soldiers are all drunkards. They would make you believe two hundred men drink enough to sustain six saloons at Snelling, on the opposite side of the river from Fort Snelling, besides the great number that drink at St. Paul and Minneapolis.

The canten seems to have made fearful drunken sots out of the soldiers, and the arguments and lies they are telling should convince the Congressmen it would never do to replace it.

DRUNKENNESS.

A woman that I knew when a girl was telling about the trouble liquor was giving her. Her husband had contracted the liquor habit while he was drumming, and now he was in business, he was drinking all day, but would not get drunk until he would bring a quart of whisky home with him; and he was so unpleasant at home after he was drunk. She said that she knew drunken men knew what they were doing, for if any one came to their house her husband would be pleasant to them.

The great alcoholic ring of America publicly avows its determination not only to resist the enactment of restraining or prohibitory laws, but to violate them when enacted. They also have newspaper reporters go to forts and army posts and get up a falsehood; it is flashed over the wires, and you will find it copied in all the big dailies.

Their object is to make people believe that removing the saloon run by the government from the camps has made drunkards of all the soldiers; that there is hardly enough sober ones to guard the drunken ones. But it is all lies, manufactured by the liquor ring.

LICENSE SYSTEM.

License of the liquor traffic can not be defended except as a compromise between right and wrong. That is something which no friend of God dare do, and which the children of the devil can always afford to do.

The license system is a covenant with the devil. It legalizes drunkard-making, places the business under the protection of the law,

and makes every citizen of the State a silent partner of the saloon-keeper in his soul-destroying work. For every man killed, for every boy ruined, for every family desolated, for every mind, robbed of reason, for every criminal sent to prison, for every pauper sent to the poor-house by liquor, the State is responsible. The State has licensed these men, and has set the seal of approval upon their baseness, and it is bound to protect them in it. The State is responsible for these results, if they have consented to license. It is a rule of law, that every man is supposed to intend the natural results of his actions. And all know the natural fruits of the liquor traffic.

All know the dark streams of evil that flow from the saloon. All who favor licensing the saloon, therefore, are supposed to intend all these results.

In the great day of judgment, every man who has favored license will be called strictly to account for the results of the system he has approved. I would as soon favor the licensing of murder, robbery, prostitution, gambling or prize-fighting as to favor licensing liquor-selling, because all these evils follow in the train of strong drink, and to advocate license is to advocate them all.

Alcohol murders men and makes murderers of men.

Alcohol leads to robbery and all other crimes.

I can favor no such atrocious monster.

A TRAGEDY.

A very tragic incident occurred recently in Amite county, though it was a tragedy without bloodshed, though there was an attending deliverance of spirit.

A blind tiger has been for some time troubling a neighborhood, and it was impossible to obtain legal proof of the tiger's devastations. Some citizens agreed to form a kind of protective trust against tiger operations.

There was usually said to be about three barrels of tigers that came out into the green, peaceful country at a time. So the citizens composing the protective trust set a watch for the parties, and one day a wagon came along with three barrels of what Mrs. Nation calls "hell broth." The barrels presented all the appearance of good, honest, dry barrels, but inside of these friendly barrels sat in each a barrel of liquor, and the trust proceeded, with axes, to knock the heads in and let the tiger spirits out in the road, where a gang of hogs soon found the inspiring beverage and made themselves beastly drunk on the contents.

As whisky, by our laws, is not property in a dry county, the owner

The Lord's Prayer.

A Beautiful Version Made in 1823, and Picked up During the Civil War.

The following beautiful composition was captured during the war at Charleston S. C. It was printed on very heavy satin, July 4, 1823. This copy, says the New York Journal, was taken from the original and was picked up by A. P. Green, of Auburn, Ind., in Corinth, Miss., the morning the Confederate forces evacuated it, May 30, 1862:

Thou to the Mercy Seat our soul doth
gather,
To do our duty unto Thee.....OUR FATHER,
To whom all praise, all honor should be
given
For Thou art the Great God.....WHO ART IN HEAVEN,
Thou, by Thy wisdom, rulest the world's
whole fame;
Forever, therefore.....HALLOWED BE THY NAME,
Let nevermore delays divide us
from
Thy glorious grace, but.....THY KINGDOM COME,
Let Thy commands opposed be by
none,
But Thy good pleasure and.....THY WILL BE DONE,
And let our promptness to obey be
even
The very same.....ON EARTH AS IT IS IN HEAVEN,
Then, for our souls, O Lord, we also
pray,
Thou wouldst be pleased to.....GIVE US THIS DAY
The food of life, wherewith our souls
are fed,
Sufficient raiment and.....OUR DAILY BREAD,
With every needful thing do Thou
relieve us,
And of Thy mercy, pity.....AND FORGIVE US
All our misdeeds for Him whom Thou
didst please
To make an offering for.....OUR TRESPASSES
and, forasmuch; O Lord, as we
believe
That Thou wilt pardon us.....AS WE FORGIVE
Let that love teach wherewith Thou dost
acquaint us,
To pardon all.....THOSE WHO TRESPASS
And, though sometimes, Thou findest
we have forgot,
This love for Thee, yet help.....AND LEAD US NOT
Through soul or body want, to des-
peration,
Nor let earth's gain drive us.....INTO TEMPTATION,
Let not the soul of any true be-
liever
Fall in the time of trial.....BUT DELIVER
Yea, save them from the malice of the
devil,
And, both in life and death, keep.....US FROM EVIL,
Thus pray we, Lord, for that of Thee
from whom
This may be said.....FOR THINE IS THE KINGDOM,
This world is of Thy work its wondrous
To Thee belongs.....THE POWER AND THE GLORY,
And all Thy wondrous works have ended
never
But will remain for ever and.....FOREVER,
Thus we poor creatures would confess
again,
And thus would say eternally amen.....AMEN.

can recover nothing for the destruction of what the law declares not to be property.

Whether the tiger will do like Crockett when defeated, "Pick his flint and try it again," or succumb to the jurat of both law and people, we cannot say; but howsoever things may go, the liquor, like a strong political party was said to be four years ago, "in the middle of the road," and in the language of the Roman church we can say: "Te Deum laudamus."

LAYMAN.

The Anti-Saloon League has decided to take a new tack in fighting saloons in Ohio and proposes to make a test case on the claim that a saloon is a public nuisance and should be abolished. They can certainly prove it is a public nuisance and should be abolished, but the saloon influence may be too much for the judges.

Baptist Young People.

A Promise and a Prophecy

The Christian who is not in sympathy with missions is not in sympathy with Christ. How can he be? For Christ came into the world to save, not a particular nation or race, but all nations and kindreds and tribes throughout the whole earth. So if we desire to be like Christ we must have the same longing for the salvation of this world that moved him to come from heaven to earth to suffer and die that all might have life in him.

The Psalm selected as the basis of the topic is generally regarded as a Messianic psalm. It is dramatic in form, and must be interpreted in view of its poetical and Oriental character. The two points especially referred to in the topic are the promise of Jehovah to the Son:

Ask of me and I will give, thou the nations for thine inheritance.
And the uttermost parts of the earth for thy possession.

and the prophecy,

Thou shalt break them with a rod of iron.
Thou shalt dash them in pieces like a potter's vessel.

In the New Testament we find the fulfillment of the first passage. In the wonderful intercessory prayer of our Savior he said, "Thou gavest him (the Son) authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. I manifested thy name unto the men whom thou gavest me out of the world. 'thine they were, and thou gavest them to me.' And Paul says, in 1 Cor. 15: 'He (the Father) put all things in subjection under his feet.' And in the Revelation Jesus is spoken of as 'the faithful witness, the first born of the dead, and the ruler of the kings of the earth.' The world, therefore—the whole world—was given to Christ for his inheritance, and, says Paul again, in the chapter already quoted from, 'he must reign, till he hath put all his enemies—all who are opposed to his righteous rule over the heart and life—under his feet.'"

"This is a great and precious promise. It is well adapted to sustain our drooping courage when we look out upon the world and note how slowly the work appears to proceed. The vast majority of the nations are still in the night of heathenism or the dim twilight of nominal Christianity. But the Father has given to the Son these nations, apparently in hopeless bondage to sin, for his inheritance,



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and he is able to make his promise good.

The prophecy expressed in the second passage seems a strange one, when we compare it with the real method of Christ's conquest of the world as revealed in the New Testament.

But, interpreted in the light of later revelation, it is simply the oriental imagery for complete subjection to the dominion of Christ. Some will lovingly submit to his authority; and to them the last line of Psalm applies—

Happy are all they that take refuge in him.

Some, alas! will resist to the end, and these shall be compelled to yield to his authority by being sent into the fearful punishment of eternal separation from the presence of God. "He that falleth on this stone"—the divinely constituted "head of the corner," Christ himself—"shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust."

This, then, is the divine program; All nations given to Christ for his inheritance. For all who submit to his authority eternal happiness; for all who reject him, and die in their sins, eternal misery in the outer darkness of hopeless separation from God. And the mandate to us who have received Christ and become a part of his inheritance and know its joy is, "Go ye into all the world and disciple all nations, baptizing them and teaching them." Are we doing what we can—all we can—to fulfil that sacred commission?

Attention, Alumni of Mississippi College.

This notice is to give information to the sons of the college that the new endowment move is being expected that the trustees

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would have ready a plan to be submitted to the Convention at McComb City, in July, looking to a state wide movement for increasing the endowment to one hundred thousand dollars. It is now foregone that this campaign will be inaugurated. If anything had been lacking to make it certain, the action of the Alumni Association, and certain liberal minded sons of the institution, during their late annual meeting, affords a strong guarantee of success in the general effort.

Five thousand dollars was pledged in definite amounts by classes and individuals. The class of 1901, before receiving their diplomas, met together and pledged \$1,000. Dr. W. T. Lowrey, for his class (1881) pledged \$1,000; Hon. B. W. Griffith, for class of 1872, pledged \$1,000; Dr. C. H. Brough, for his class, pledged \$1,000, and another thousand was quickly pledged in one hundred contributions by individuals of the fraternity.

In view of this spontaneous outburst of loyalty and liberality, the association resolved to take hold of the work at once and systematically canvass the entire brotherhood for further support of the endowment. The newly elected officers were specifically charged with this work, and to lay before an adjourned meeting of the body at McComb City in July the results of their efforts.

In view of this action the officers of the association propose to address personally each alumnus of the college during the next thirty days looking to the securing from each one a favorable response in a generous gift to his alma mater. Effort will at the same time be made to secure for the proposed alumni gathering at McComb City, the largest attendance in the history of Mississippi College.

Now if her many sons shall by their presence make this meeting an enthusiastic rally and roll call, and will form line and keep step to the pace already set, then this new endowment move is from the beginning an assured success; and the days of penury and poverty for

this truly great institution of learning are numbered.

Fraternally,

S. M. ELLIS.

Pres. Alumni Ass'n, April 1901.

Ordination of Bro. Field.

On the first Sunday in May, the Wayside Church met to ordain Bro. J. W. Field. The ministers present were: J. C. Brandon, J. McD. Tribble and G. L. Martin, pastor. We organized by electing brother J. W. Mooney moderator. Bro. Mooney is deacon of Union church. After prayer by brother Brandon, the examination was conducted by brother Brandon. The church being satisfied, prayer by G. L. Martin, we proceeded to laying on of hands, then after singing "I Know That Jesus Saved Me," the sermon was preached by bro. Brandon; text, John 15: 6

Bro Field is a worthy young preacher. He stood the examination well. After the charge to the church by G. L. Martin and the presentation of the bible by brother Tribble, which was all nicely and spiritually done, we were dismissed by brother Fields.

May the Lord be with this young brother wherever he may go, and bless him in all of his labors.

Done by order of the Wayside Baptist Church, in conference.

MRS. N. K. SPARKMAN,
Church Clerk.
J. C. BRANDON,
G. L. MARTIN,
[J. McD. TRIBBLE.]

May 6, 1901.



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